

probably a remnant of their former customs, when they irrigated their farms like the Kalabits do, and therefore took no account of the seasons. Their omens for farming are the *ukang*¹, *keheng*², *pajan*³, and *nipa liar*⁴. When they start sowing the paddy they have a 'lemalli' or 'tabu' for about ten days to allow each man to have sown his farm for at least one a day. During this time no strangers are allowed up into the house. When they commence harvesting another 'lemalli' of seven days takes place. For the first three days of this no one stirs out of the house, no work is done and no sexual intercourse is allowed. An old woman well versed in the details of the custom is chosen, and she taking some paddy of the preceding year and mixing it with a little of the new seed, husks it and then eats it. After the third day everybody starts cutting the paddy, while food and drink offerings are made to the gods, Laieng Linaai, Bali Parei (the spirit of the paddy) and Asong Wan, Bali Oman (the spirit of the year). These customs are closely allied with those of the Kalabits.

Their nomenclature is distinctly Kenyah, but as stated before, their language contains a large proportion of Káyan words, some Kalabit and some words entirely distinct, such as *parei*, rice, *mendah*, many, and *pelulup*, to speak.

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December 15th 1910.

1.—*Ukang* = the Dayak *Katupong*, the Little yellow-fronted Wood-pecker (*Sasia abnormis*, Temm.).

2.—*Keheng* is a small king-fisher.

3.—*Pajan* = the Dayak *pangkas*, the Plum-coloured Wood-pecker (*Pyrrhopicus porphyromelas*, Boie).

4.—*Nipa liar* = the Dayak *kenawang*, a cobra (*Bungarus flaviceps*, Reinh.).

Tribal names on the Limbang River.

Some recent inquiries have elicited the following information on the origin and meaning of certain tribal names of this district, *i. e.*, as interpreted by the natives.

Kadayan is supposed to be derived from the Brunei-Malay words *kena gadai* meaning *to suffer slavery*, or

become slaves, as the Kadayans were usually sold into slavery in former days.

Murut is supposed to come from the old Malay word *turut* meaning *to follow, to move or to go*, as this tribe was driven from the up-river districts and "turut—ed" to land further down.

Adang in the ulu Limbang comes from the Malay word *larang* meaning *to forbid*, so-called because the natives of that district prevented anyone passing their villages in former days.

Brunei, the capital of Borneo, is derived from the two Malay words *bahru ini* meaning *this new (place)*; so the founders of Brunei are supposed to have named their settlement on arriving from Kota Batu (not far from the present Brunei).

Bisayah may possibly come from the Brunei-Malay word *bisai* meaning *pretty*, as the men of this tribe have rounded feminine features and are generally looked upon as somewhat effeminate by their neighbours. This is purely a suggestion, made for what it is worth.

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November, 1910.

[The above interpretations are of much interest, seeing that they depart considerably from the usually suggested derivations. For instance, Baring-Gould and Bampfylde in "A history of Sarawak under its Two White Rajahs" say that the Sanskrit word *Bhurni*, meaning land or country, has been suggested as the origin of the name Brunei. Thus also *Ka-daya-an* according to these authors and others, is supposed to be formed from the Milano word *daya* meaning *land or inland*; thus Kadayan means *the inland-man*; and again Murut means a *hill*, so *orang-Murut* are the *hill-men*. A more definite explanation in support of this was given me recently by some Muruts up the Limbang River, who said they originally came from a high mountain in the interior which is called *Murud* to this day. Thus they are men from *The Hill*, a name of rather more significance.] ED.